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THE CHALLENGE OF MATERIALISM*

The biological factors of the human species are such that every generation is severely delimited to a comparatively brief transit along the avenue of historical time. So as to lighten the psychological impact of this incontestable blow to its collective Ego, it is typical of an enlightened generation to attempt to surmount this fate. With characteristic sophistry, such a generation arbitrarily defines Progress in terms of its own efforts within those temporal boundaries that do not stand far behind in the past and those that extend only into the foreseeable future. With equally assertive bias, it equates its advance through the area demarcated by these boundaries with progressive improvement in relation not only to its own earlier efforts but also to the efforts of all preceding generations however remote.

By this perverse method of rationalization in the interest of self-esteem, the continuity of the socio-historical factors fundamental to the evolution of human society is grossly discounted, if not wholly repudiated. This method is also unrealistic, because it overlooks the scientific fact that an evolutionary process is not of necessity

permanently and positively progressive but that at some stage it may become and continue to be negatively so, that is, progressively retrogressive.

Whether this dangerously false *modus operandi* is pursued through ignorance of or willful indifference to the instructive facts of human history, it has served in one degree or another as the typical procedure by which every self-opinionated generation has formulated its collective conceit that within its own temporal limitations it is making unique and unprecedented contributions to the basic improvement of human society. Ironically enough, the more it is indebted to former generations for the high level of social consciousness which it enjoys, the more apt it is to persuade itself that its art, its music, its social and political institutions, its economic practices, its science, its educational program, its theological tenets, and its conclusions regarding the relative values of human endeavor constitute distinct advances over any and all previous concepts, opinions, and procedures in these fields. As historical evidence adequately indicates, this grandiose assumption of superiority almost becomes an obsession in a society that is increasingly preoccupied with the business of multiplying and improving so-called material benefits and in devoting, directly and indirectly, almost all of its energy to the speedy realization of these ends.

* Presidential Address, Forty-Third Annual Meeting of the Classical Association of the Atlantic States, Bethlehem, Pennsylvania, April 14, 1950.

A society enmeshed in the toils of such a philosophy of activation is testily impatient of all ideas that more or less challenge the moral validity of those economic principles and practices which support its materialistic interpretation of Progress. For this reason, it is especially antagonistic toward what it terms "the heavy hand of tradition," because its cardinal proposition, Materialism = Progress, when tested by the accumulative moral experience that constitutes tradition, is demonstrably false. Such a society, therefore, deliberately tries to break its cultural nexus with the past by denying the practicability of the "old ideas" and the "old ways" on the ground that these mostly confuse and retard, rather than contribute to, the newer concepts and procedures by which social welfare can more rapidly and extensively be achieved.

It is noteworthy that in a society dedicated to the multiplication and distribution of every conceivable sort of material benefit to all of its members, few, if any, of these members have either the will or the ingenuity to escape service in the treadmill of the gigantic, mechanical industry that must be created and ceaselessly operated, so as to satisfy the artificially stimulated, rather than the natural, needs of the vast and ever more closely integrated complex of citizen-workers. Yet such a system has no personality other than that which derives from the impersonal concept of Work. For the production of myriads of replicas of one and the same article along an assembly line provides to the assemblers no basis of regarding the finished product as the expression of their individual efforts. Similarly, all relation, except an economic one, between, on the one hand, the makers and distributors of articles and, on the other hand, the users of articles is extremely superficial and practically devoid of human significance. Inevitably, therefore, materials, money, and mechanically processed goods occupy almost the whole stage of an industrial economy operating on the endless cycle of mass production and mass consumption. Machines tend to an ever greater extent to displace men; money becomes the *sine qua non* of both the entrepreneur and the consumer-worker, since the economic interests of both are intensively concentrated on the purchase and utilization of materials.

In such a grossly introverted system, little encouragement is provided to the individual for the full realization of his personality through self-motivation and self-expression. The system has no interest in him personally, but only in his ability to contribute his time and his energy usefully in the execution of some specific task. So as, moreover, to compete effectively with machines, men must pattern their efforts more and more after the highly specialized functions and the monotonously precise performance of machines. A stultifying uniformity of repetitive action, therefore, becomes the model of production in every department of mechanized industry.

In the enervating atmosphere of this tediously mechanistic milieu, men have little or no opportunity of acquiring and exercising the motivating power of high purpose which alone is the incentive to great social achievement. For the peculiar individuality which is theirs severally is displaced by the collective individuality of the system of which they are merely the functional units. That totality of personality which once was the expression of the integrity, the Oneness, of the individual, and which society was encouraged to respect and to nurture for its own, as well as for the individual's welfare, becomes submerged almost beyond recognition in the impersonal Totalness of the industrial State.

Thus denied almost all the rights of personality, except those that can be exploited economically, men must find some means of asserting their innate feeling of self-importance. Impelled, therefore, by the central principle of the system in which they are incorporated, they devote themselves to the pursuit of money, either to enjoy the prestige and power accorded to accumulated wealth, or to delight immodestly in the mere possession of the many material things that money can buy. After the people as a whole are habituated to this socio-

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economic pattern of "success," they find it intolerable to accept a minimal standard of living that is not adjusted to such a pattern. Their insistence, moreover, not only on becoming "successful" but also on remaining so, however much time and tide may alter circumstances, can ultimately be met only by a national program of socio-economic security. Since such a program actually cultivates Materialism in its most virulent form, it rapidly debilitates the whole body of society.

A people that has become addicted to this nostrum soon loses its stamina to cope with situations in which moral strength rather than material security, wisdom rather than knowledge, faith rather than facts are needed to insure triumph over adversity. It begins to grow desperately tired under the increasingly burdensome economic necessity of maintaining the industrial colossus in whose construction and elaboration it once had taken such an enthusiastic interest. Its taste for living is soured by the bitter routine of enforced leisure, of unsatisfying diversissements, and of the unrelaxed socio-economic control that a paternalistic government, entrenched behind the thick walls of bureaucracy, directs through a network of conflicting agencies. In an atmosphere of spreading discontent, heightened by the always present urgency to discover some new material panacea by which to revive its periodically faltering economy, it threatens ever and again to collapse finally and irremediably.

The intimate study of the histories of peoples who achieved a high degree of civilization reveals that their ultimate decline and failure resulted chiefly from their inability or unwillingness to learn and to apply the major lesson of history: that however great its economic capacity or affluence may be, a nation remains strong only as long as it has the vitalizing moral motivation to be so. This dynamic force lies wholly outside the realm of the material; it cannot be purchased with any amount of material wealth; it is of the essence of the spirit, and derives from lofty ideals unrelated to purely economic designs. It can be generated only if real provision for the full development of the personality of the individual and for the adequate expression of his personal sense of inner worth is at all times given precedence over any and all considerations of collective socio-economic advantage.

The historic rôle that war has played in the ruination of formerly great and self-sufficient nations can hardly be overemphasized. Since youthful, enterprising nations, like energetic youngsters, are seldom satisfied with the familiar aspects of the domestic scene, they spill over into areas that offer new challenges to their cocksure self-confidence. But the further they extend their territorial, political, and economic explorations, the greater becomes the temptation to acquire unrestricted

access to the alluring material resources thus discovered. If through negotiations, treaties, and wars they successively gain control of these resources, they will at the same time attempt to impose their national concept of the "good life" on the peoples whom they have subjected to their economic suzerainty. As they become inflated with material success on an ever wider scale, they will cry down as reactionary or brand as subversive all persons and parties, at home and abroad, who strenuously protest against their imperialistic tactics. Although they may make some show of allying the subject peoples with themselves on the basis of equality, they have no intention of federating themselves with these peoples on the same basis. Domination, rather than unification, continues to be their essential philosophy in international relations. Accordingly, as long as they have the resources and the elasticity to recover from severe shocks to their economy, and have the will and the wit to ward off repeated threats to their hegemony, they go on deluding themselves regarding their self-imposed destiny.

In their inexperienced but vigorous youth, these nations, in response to the aggressive demands of bellicose neighbors, perforce resorted to war to preserve their then relatively insignificant identity. Later, however, they did not themselves hesitate to take up arms repeatedly, either to enlarge the arena for the less uninhibited exercise of their economic ambitions or to protect their gains against determined assault. When they have reached full maturity and are entering on the final stages of their power, they are yet more prone to seize on war as the most effective instrument with which to repel the mounting pressure of fearless "barbarians" hammering defiantly all along their far-flung frontiers.

Through their failure over the years to devise a more rational means of coming to an economic understanding with their dissident neighbors and with nascent alien powers, and through their all too ready acceptance of war as the best means of resolving serious international disputes that have reached a stalemate, they sow the seeds of their own destruction. Wars upon wars bring them eventually to the end of their physical resources,

EDITORIAL ANNOUNCEMENT

The Editor and the Associate Editor take pleasure in announcing the appointment to the staff of *THE CLASSICAL WEEKLY* of a new Assistant Editor, who will assist them generally in the performance of their editorial duties. He is Mr. Stanislaus Akielaszek of Fordham University.

vitate their already complicated economy with an insupportable burden of debt and taxation, and pave the way for the triumphant advent of demagogues and their long train of fawning sycophants. These persons of cunning intellect and almost no scruple enthrall the bewildered populace with fantastic promises of security, personal and national, in exchange for complete and unquestioning obedience.

When the populace has been drugged with the opiate of solicitous economic patronage and thereby has lost the last vestiges of its capacity to effect its own salvation through moral regeneration, it supinely submits to the bureaucratic supervision of an oligarchy of politicians masquerading in the guise of servants of the people. Under these circumstances, this willful clique of self-styled experts finds little difficulty in utilizing for its own selfish political purposes the fears engendered by the recurrent threats of economic collapse at home and of military invasion by intractable foreign powers. By playing up these fears, it succeeds not only in progressively acquiring complete authority over the whole national economy and in diverting the bulk of the fruits of this economy into the channels of military preparation, but also in seizing autocratic control over the armed forces.

In short, military dictatorship, in whatever form and under whatever name it may be disguised, is the concluding scene in the historical drama of formerly free and independent peoples. Yet, of all forms of government, it is the least beneficial and the most coercive, because it categorically denies to the individual the right to fashion his own life within the framework of laws specifically designed to guarantee his integrity. However long its oppressive hand may bear down upon the people, sooner or later, as forces from within and without its domain conspire to bring about its overthrow, it falls with a sudden and, usually, unanticipated crash. In the resultant chaos, the major lesson of history goes begging once more for another and more apt pupil.

On the basis of the foregoing argument, one must conclude that the fundamental error which Man has committed in the course of his repeated attempts to build an enduring civilization has been his careless decrease of respect for those moral principles that alone can imbue life with the energy of high purpose and provide the spiritual strength necessary for endurance and survival. This error, moreover, is tantamount to perversity in those instances in which Man egotistically ignores available historical data that give significant warning of the enslavement of soul and the vitiation of courage that inevitably results from an inordinate and chronic appetite for purely material things.

In short, no society can continue to enjoy and improve

that healthy condition of mind and heart by which it is enlightened and invigorated, if it loses sight of or openly rejects those fundamental principles of conduct that substantiate its sturdy development from a rudimentary state. It follows, therefore, that a society can be assured of the active perpetuation of these principles only as long as it continues to recognize that the attainment of this objective must be the primary function of its educational system.

If these premises and conclusions are valid, one must view with grave concern the unmistakable evidence of serious moral deterioration throughout our Western world. The situation is already so suggestive of impending disaster that through every avenue of publicity foresighted educators, socially-minded authors, political philosophers, and clergymen are painstakingly analyzing the doom that awaits us, if we fail to arrest the defiant forces of militant Materialism. Some of these prophets are merely reasserting, whereas others are only beginning to recognize reluctantly, that the social and economic confusion pervading Western society is chiefly the result of the basic and sweeping revisions which the educational objectives of the Western nations have undergone during the past half century. With impartial discernment they arrive severally at one and the same damaging conclusion, namely, that we have permitted those subjects that arouse the Ego to a lively consciousness of its intellectual possibilities to be progressively subjected to, or entirely excluded by, those subjects which, almost to the total neglect of the Ego, prepare the child as pointedly as possible for a vocational niche in the vast industrial scheme of things. By reason of these procedures, Materialism has developed into a hulking giant contemptuous of the intellectual refinements of civilized society, and interested solely in gratifying its voracious appetite. So as at least to alleviate the brutalizing effect of this situation, the prophets of doom are unanimous in declaring that the soul-starving pabulum on which the majority of contemporary students feed must be energized by those subjects which demonstrate Man's moral responsibilities and which furnish him with grand examples of the pragmatic value of moral maturity in the attainment of inner poise and of social adjustment.

The stimulating and corrective influence which the Classics exerted in the formation of modern European society during the Renaissance and in the centuries immediately following is too well known to require discussion. What is not so universally recognized is that this influence was firmly interwoven into the cultural fabric of the European nations, because the great professors of the Classics devoted much of their instruction to the exposition of the moral values set forth and illustrated in the literatures of ancient Greece and Rome. Although European society on the swell of the Industrial

Revolution has drifted far from its classical moorings, teachers of English, history, sociology, philosophy, the modern European languages, and even of science draw heavily upon these literatures for examples of expertly phrased aphorisms and of outstanding moral figures. Although teachers of the Classics also make some allusion to the rich moral content of the literatures which they profess to expound, all too often consideration of this content is put at the bottom of the list of the items to be brought to the students' attention.

In short, we classicists seem to fail to recognize that in the classical literatures we have not only a wealth of materials to contribute to the informed type of "moral education" which progressive educators are now urgently recommending, but also the very basic materials on which the moral tenets of Western society are rested. Are we waiting to be prodded into utilizing these materials, or do we intend to surrender them by default to colleagues in allied fields who are more keenly aware of the scope of their professional responsibilities? Who could better organize and more sympathetically present these materials to the contemporary student than we who have first-hand access to them in their original context? A full-scale program dedicated to this objective would, I believe, be the most effective means of demonstrating the practical value of a knowledge of Greek and Latin, and thereby would tend to stimulate a larger number of serious students to study these languages.

We all know that our students are never more attentive than when we depart from the grammatical analysis of the text and earnestly explain the moral significance of the ideas there expressed. This reaction is not to be interpreted solely as the student's grateful relief from the task of "thinking hard"; it is much more the expression of his incipient urge to "think deeply," that is, to find some worthy and satisfying meaning of Life.

In making these proposals, I am not suggesting that we substitute a sort of classical ethical culture, illuminated by art and archaeology, for the matter-of-fact and comparatively uninspiring grammatical analysis of the printed page. Yet I do believe that if we continue to fail to justify the arduous labor involved in the latter procedure by not giving the student clear and unmistakable intimations at every turn of the higher intellectual benefits toward which this procedure can lead him, interest in the alleged practical values to be derived from the study of the Classics will continue to decline. Thereby, too, we shall have failed society at large in its present extremity by not assuming the rôle we are best fitted to play in meeting the challenge of Materialism.

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THE HORIZONTAL APPROACH APPLIED TO VERBS

In a recent issue of *THE CLASSICAL WEEKLY*¹ I set forth the advantages of the horizontal approach to Latin nouns in comparison with the conventional vertical approach. For those who are convinced that this presentation simplifies the burden of learning and teaching, a parallel exposition of the Latin verb follows. Like the previous effort, it attempts to give a simplified explanation of the linguistic history of Latin forms,² but where this history is so complicated that confusion rather than clarity would result, it treats the verb descriptively.

In our introductory lessons we should concentrate upon teaching the form and function of the active personal endings, *-o/-m, -s, -t, -mus, -tis, -nt*, employing common verbs to obtain a realistic vocabulary, regardless of conjugation. Students will learn that *dūcīt* is spelled with an *-i-* in the last syllable just as they learn that there is a *-ā-* in the first. The better students will soon notice that a pattern is emerging, that verbs which have *-it* in the singular have *-unt* or sometimes *-iunt* in the plural, while verbs in *-et* always have the plural in *-ent*. This is a good teaching situation in which to introduce the four conjugations, not as arbitrary distinctions, but as part of a large design.

It is just here that our traditional Latin teaching has gone astray. Students have had to march *pari passu* through all the declensions and conjugations, each one adding a little more to the already heavy burden. The naive mind, having mastered the first conjugation with good will, is annoyed at learning a second and dismayed to have to learn still a third and a fourth. It seems far sounder to acquaint the student at the beginning with the nature of the task he is to undertake than to reveal it only by degrees. For most students, syntax and inflection have been a series of booby-traps, designed to demolish the unwary. We should use them rather as teaching tools to make the learning process easier and to explain the student's questions. In a word, we plead for a truly functional approach. Forms should be taught primarily by dictation, composition, conversation, reading, and memorization of phrases, rather than by rote learning of meaningless paradigms and syntactical rules. The following explanation may be used to show the student that the four conjugations, although differing in details, strongly resemble one another.

¹ "The Horizontal Approach," *CW*, XLIII (1949-50), 118-21.

² Technical information is taken from standard works, Roland G. Kent, *The Forms of Latin* (Baltimore, 1946), and Carl D. Buck, *Comparative Grammar of Greek and Latin* (Chicago, 1933). No claim is made for originality in linguistic research and no discussion of controversial points is given.

There are two types of regular Latin verbs, those which have a constant thematic vowel (-ā-, -ē-, or -ī-) and those which have a variable thematic vowel (-o-/-e-). The first group contains the first, second, and fourth conjugations, and the other group the third conjugation.

Verbs of the first group form the present indicative active by adding the personal active endings to the characteristic vowel:

<i>par ō</i>	<i>habē ō</i>	<i>audi ō</i>
<i>parā s</i>	<i>habē s</i>	<i>audi s</i>
<i>parā t</i>	<i>habē t</i>	<i>audi t</i>
<i>parā mus</i>	<i>habē mus</i>	<i>audi mus</i>
<i>parā tis</i>	<i>habē tis</i>	<i>audi tis</i>
<i>parā nt</i>	<i>habē nt</i>	<i>audi unt</i>

In these eighteen forms there are two that require special explanation. The form **parāō* has contracted to *parō*. In *audiunt* a -u- has been added by analogy with the third conjugation; we shall notice that fourth conjugation verbs are strongly subject to the influence of the more numerous third conjugation verbs. It may be well to point out that long vowels become short before -t, -nt, or another vowel.³

The second class of verbs, the third conjugation, has a short variable vowel, -o-/-e-. An explanation of the phonetic changes which this vowel undergoes illustrates several important Latin linguistic phenomena, giving the students a good insight into the development of language. The vowel -o- occurs in the first singular and the first and third plural; elsewhere -e- was used. We can reconstruct the hypothetical forms:

* <i>pōn o ō</i>	* <i>pōn o mus</i>
* <i>pōn e s</i>	* <i>pōn e tis</i>
* <i>pōn e t</i>	* <i>pōn o nt</i>

Linguistic changes frequent in Latin occur in every form. The vowel -o- contracts with the ending -ō-. Vowel weakening would change -e- to -i- and -o- to -u- in the other forms. The paradigm may now be reconstructed as follows:

<i>pōnō</i>	* <i>pōnumus</i>
<i>pōnis</i>	<i>pōnitis</i>
<i>pōnit</i>	<i>pōnunt</i>

The first person plural, by analogy with the second plural *pōnitis* and the third singular *pōnit*, became *pōnimus*. In certain verbs which are athematic (without connecting vowel) in the third singular and the second plural, e.g., *est, estis, vult, vultis*, we can see this -u- (*sumus, volumus*).

The passive is recognized by the letter -r in the endings -r/-or, -ris, -tur, -mur, -ntur. The second plural, -mini, is in origin probably a participle used with *estis*, and does not fit into the general pattern. Passive endings are added to the characteristic vowel as in the active.

Verbs of the first class (first, second, and fourth conjugations) have the same two changes as in the active, the omission of the -ā- in the first singular of the first conjugation, and the addition of -u- in the third plural of the fourth.

In the third conjugation, these passive endings are added to the thematic vowel -o-/-e-:

* <i>pōn o or</i>	* <i>pōn o mur</i>
<i>pōn e ris</i>	(<i>pōnimini</i>)
* <i>pōn e tur</i>	* <i>pōn o ntur</i>

The same changes occur as in the active, with one exception: since vowel weakening did not take place before -r-, the form *pōncris* (often taught as irregular) remained unchanged:

<i>pōnor</i>	<i>pōnimur</i>
<i>pōncris</i>	<i>pōnimini</i>
<i>pōnitur</i>	<i>pōnuntur</i>

The confusion between third and fourth conjugations, which we have mentioned, is responsible for the so-called -iō verbs of the third conjugation. Historically, these verbs are fourth conjugation verbs which have been more strongly influenced by the third than the *audiō* type. We may deal with them descriptively by saying that wherever, in the present system, the vowel of the regular third conjugation became -i-, the -iō verbs were formed like third conjugation verbs, but where the vowel of the regular third conjugation did not become -i-, the -iō verbs were inflected like the fourth conjugation, with four exceptions. These exceptions are *capere, caperis, capere*, and the imperfect subjunctive; otherwise there is an -i- in all forms of the -iō verbs in the present system.

The present imperative causes little trouble.⁴ The singular is the present stem (with *e* grade thematic vowel in the third) without an ending; in the plural the ending is -te, with vowel weakening in the third conjugation.

Present infinitives are formed in the active by adding the element -se, which becomes -re by rhotacism (change of intervocalic -s- to -r-). Since rhotacism operates only between vowels, we find such forms as *esse* and *velle* (**velse*) in athematic verbs. The passive ending is -ri, but we must note the anomalous *pōni* of the third. Infinitives are noun forms of obscure origin.

Tenses are indicated by additional morphemic elements. The imperfect indicative is formed by adding -ba- plus the active or passive endings to the thematic vowel.⁵ Although such forms as *audibant* are found, -ē- is regularly added by analogy with the third to give *audiēbant*.

First and second conjugation verbs form their futures with -bo/-e-. The variable vowel -o-/-e- here undergoes

⁴ The comparatively rare passive and future imperatives are omitted, but they fit into the general pattern.

⁵ This is an adequate description for teaching purposes; actually the precise nature of the element preceding -ba- is doubtful (see Buck, *op. cit.*, p. 278).

³ In most cases the length of vowels is not discussed, since this would unnecessarily complicate the description.

the same changes as it does in the present indicative of the third conjugation. The third conjugation, however, uses instead of this element the subjunctive *-ā/-ē-*, with *-ā-* in the first person singular, active and passive, and *-ē-* in the others. We should expect the fourth conjugation to have *-bo/-e-* like the other verbs of the first class; but although such forms as *audibō* are known, this conjugation regularly has the *-ā/-ē-* of the third.

The horizontal approach seems particularly important in introducing the future. The *-ā/-ē-* sign of the third and fourth is obviously simpler than the *-bi-*, *-bo-*, *-bu-*, *-be-* combinations of the first and second. The difficulty which beginner experience is undoubtedly caused by vertical presentation. Having learned the future of the first, followed by the second, the beginner naturally assumes that all futures are formed in the same way and produces such monstrosities as *mittebit*.

The Latin subjunctive, both in form and in function, is a mixture of the Indo-European subjunctive and optative. In the present tense, *-ā/-ē-* indicates the subjunctive, with *-ā-* in the second, third, and fourth, and *-ē-* in the first. The characteristic vowel is found in the second and fourth, but not in the first and third. The imperfect subjunctive has the element *-sē-* (seen in *essēs*) added to the characteristic vowel; in all thematic verbs rhotacism changes *-s-* to *-r-*.

The moods and tenses of the perfect system, active and passive, show no difference between conjugations, and are generally presented horizontally.

With this pattern of the Latin verb firmly fixed in mind, the student should have little trouble in memorizing the few forms whose complicated or obscure origin does not readily admit explanation on an elementary level. Probably no useful purpose would be served in trying to explain the history of the third conjugation present participle, gerund, or gerundive.

This horizontal approach, it seems to me, makes it easier for the student to grasp Latin morphology as a unit, and prevents him from drawing false inferences as he learns. It attempts to give an idea of the subconscious sound pattern of native speakers of Latin.

WALDO E. SWEET

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WE POINT WITH PRIDE

Of the eight professors chosen for the article on "Great Teachers" in *Life's* special issue devoted to U. S. Schools (October 16, 1950, pp. 109-14), two are classicists: Professor Lily Ross Taylor of Bryn Mawr College, and Professor Walter Raymond Agard of the University of Wisconsin.

REVIEWS

P. Cornelii Taciti Germania, Agricola, Dialogus de Oratoribus. Edited by ERICUS KOESTERMANN. ("P. Cornelii Taciti Libri Qui Supersunt," Tom. II, Fasc. 2.) 7th ed.; Leipzig: Teubner, 1949. Pp. 110. \$1.20 (paper).

P. Cornelii Taciti Germania. Edited by ERICUS KOESTERMANN. 7th ed.; Leipzig: Teubner, 1949. Pp. 32. \$.35 (paper).

The revival of the Teubner text series is good news of the first order to all classical scholars. Just before the end of 1949 appeared the seventh edition of the Minor Works of Tacitus, in a new format but otherwise true to tradition. The new volume is similar in size to the Oxford texts. In spite of a mediocre grade of paper the printing job is a fine one. A first reading discovered only one misprint (an *s* for a *c* on p. 107) in the entire volume. The editor is Koestermann who did the sixth edition of the same works in 1936.

The text of these essays has been so firmly established that not much change can be expected without the discovery of important new manuscripts. Koestermann has however made numerous changes from his previous edition and it is difficult to find a consistent principle on which these are made. In such an instance as *Agr.* 36, the old conjecture of Anquetil has given way to the manuscript reading, *minimeque equestris ea enim pugnae facies erat* (Koestermann brackets the *enim*). Similarly in *Germ.* 45 he abandons the *omnique* of a few inferior manuscripts for the better attested *omniumque*. In *Dial.* 5 a dagger replaces to advantage a dubious conjecture. Almost too conservative appears the use of the dagger in *Germ.* 2 with a *victore ob metum* and in *Germ.* 38 with *capillum retro ad*, probably also in *Agr.* 28 with *uno remigante*.

Unfortunately more of the readings which show a change from the sixth edition indicate an opposite trend, away from the manuscript readings. In deference to the respectable age of the conjectures he has retained some that are unnecessary, such as *lautum* for *laudatum* in *Dial.* 22, and the bracketing of *oderunt* in the following section. Moreover there appears a slight tendency to rewrite Tacitus to meet the demands of conventional usage. In the much belabored passage, *Agr.* 28, a dagger might have been expected in view of the editor's practice in similar cases. Here, however, he has gone further in rewriting the text than previous editors, including himself, had ventured. The vexed passage now reads: *mox <ubi> ad aquam atque ut<ens>ilia rapt<um ex>issent, cum plerisque, etc.* The same tendency is evident in *Dial.* 29. The reading of

the manuscripts (*erroribus et virides teneri statim et rudes*) would seem, as Andresen and Gudeman agreed, to result from some sort of dittography involving *virides* and *rudes*. Andresen and Koestermann in the 6th ed.) omitted *virides*, Gudeman *rudes*. Koestermann now reads: *erroribus [et] virides [tenui] statim et rudes*. The addition of *insequentis* before *aestatis* in *Agr.* 29, the change from *eos* to *omnes* in *Dial.* 5, the addition of *Aper* in *Dial.* 25, the change of *Druso* to *Drusi* in *Germ.* 34 (Robinson had already thoroughly justified the reading *Druso*), and the arbitrary bracketing of *legionis* in *Agr.* 9, all seem to be attempts to improve on the author.

A similar inconsistency appears in Koestermann's handling of the evidence from Decembrio. In general he accepts Decembrio's readings as indication of the text of *Hersfeldensis*, but, in the most crucial of all, he abandons the authority of Decembrio. In the last lines of the *Agricola* he retains the *veterum* of the manuscript in spite of Decembrio. And yet he does not retain Haupt's emendation of *obruit* for *obruet* which the sense requires if *veterum* is read—but not if Decembrio is followed consistently.

It is disquieting to find Vat. 3429 still quoted as reading *Aulii* in the title of the *Agricola* when the reading is clearly *Iulii*. Even more upsetting is the cavalier sweeping aside of Robinson's work in Koestermann's prefatory note to the *Germania*. The editor does himself small credit in his dogmatic attitude toward a great piece of scholarship. He might well have eliminated the readings from the *Germania* portion of Aesinas in favor of those of Vind. 711, whether he agreed completely with Robinson or not.

C. W. MENDELL

NEW HAVEN, CONN.

Using Latin, Book One. By HARRY FLETCHER SCOTT, ANNABEL HORN, and JOHN FLAGG GUMMERE. Chicago: Scott, Foresman and Company, 1948. Pp. 447. \$2.40.

The First "Scott" textbook in elementary Latin was published in 1915 and was called, quite simply, *Elementary Latin*. The present book is the fifth in the line of descent. The second in that line was *First Latin Lessons* (1922); then came *First Latin Lessons, Revised* (1928), *Latin Book One* (1936), and *Using Latin* (1948). These five books furnish interesting exhibits for the study of the changes which have taken place in the teaching of Latin during the past thirty-five years.

Scott, in his *Elementary Latin*, was among the first to present grammatical forms in piece-meal fashion. For example, he presented only the nominative, genitive, and accusative singular forms of a first declension noun in Lesson I, the other case forms in Lessons II and III, and then assembled the entire declension in Lesson IV.

The authors of *Using Latin* employ a much more gradual approach, using only the nominative singular in Lessons I and II, gradually adding the other forms in Lessons III-XII, and finally presenting the declension as a whole in Lesson XIII.

In *Elementary Latin*, the first connected Latin reading material appeared in Lesson XLVIII. In *Using Latin* such material appears in Lesson I and in every regular lesson throughout the book. Moreover, in the lessons of *Elementary Latin* the formal presentation of grammar and vocabulary always preceded the "exercise" in translating from or into Latin, while in *Using Latin* the Latin reading material comes first in each lesson, and any discussion of or drill on grammar and vocabulary follows the Latin "story" and is based on that story. "Word Study" had scant place in *Elementary Latin*, but has a prominent place in each lesson in *Using Latin*, as the title of the book would lead one to expect.

To what extent Latin reading material has come to have increasing emphasis in first-year Latin is also well illustrated in this succession of Scott books. In *Elementary Latin* the connected Latin reading material incorporated in the lessons amounted to approximately eight standard (i.e., Teubner text) pages. In *Using Latin* the total amount incorporated in the lessons is approximately sixty standard pages. Furthermore, the Latin reading in *Elementary Latin* consisted entirely of passages adapted from Caesar's *Gallic War*, while the Latin reading in *Using Latin* covers a wide variety of topics including Roman private and public life, Roman history and traditions, and classical mythology. True, most of it is "made Latin," but somebody made every bit of Latin that any one ever read. These Latin passages are well graded for difficulty, systematically repetitious, and they serve well the double purpose of giving the pupil interesting and useful information as well as providing functional drill on vocabulary, forms, and syntax.

There are ninety-five numbered lessons in *Using Latin*, and these are grouped by fours or fives or sixes into "units," twenty in all. Following each unit there is a review of the lessons in that unit and an English essay on some phase of Graeco-Roman life. Following these twenty units there are three Latin plays, five Latin songs, a grammatical appendix, Latin-English and English-Latin vocabularies, a list of proper names, a brief list of Latin expressions for classroom use, a list of illustrations, and an index of grammar. The end papers respectively carry picture maps of Rome and of Italy. There are some 250 pictures in the book, about half of them in colors, and some 170 thumbnail sketches distributed through the lessons and the Latin-English vocabulary.

Using Latin follows its immediate predecessor in its general format, but shows considerable improvement in typography, especially in the abandonment of the double column and in the reduction in type size. One glaring fault carried over from its predecessor into this other-

THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

AUTUMN MEETING

SATURDAY, NOVEMBER 25, 1950

10:30 A. M.

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PROGRAM

CROSSING A CLASSICAL RIVER: Professor Edward C. Echols, University of Alabama

WHAT'S RIGHT WITH HIGH SCHOOL LATIN?: Miss Grace Albright, Washington Irving High School,
Clarksburg, West VirginiaHIGH LIGHTS OF LETTER-WRITING FROM HOMER TO PLINY: Professor Thelma B. DeGraft,
Hunter College of the City of New York

The foregoing papers will be followed by a half-hour designed to give the members and friends of the Association an opportunity to become better acquainted socially, and to meet the speakers. Your colleagues, friends, and interested students will be cordially welcomed.

Members intending to stop at the Chalfonte or the Haddon Hall should make early reservations with The Chalfonte-Haddon Hall, Leeds and Lippincott Company, Atlantic City, New Jersey.

wise excellent book is the almost total lack of a numbering system for sections or paragraphs. As a result, cross references are distressingly vague, and both teacher and pupil are unnecessarily handicapped in the handling of class work and the assignment of home work.

W. L. CARR

UNIVERSITY OF KENTUCKY

Arnobius of Sicca, The Case against the Pagans.
2 vols. Translated by GEORGE E. McCracken.
("Ancient Christian Writers," Nos. 7 and 8.) Westminster, Md.: The Newman Press, 1949. Pp. 659.
\$6.75.

Professor McCracken's translation of Arnobius in two volumes represents numbers seven and eight in the new series of translations called "Ancient Christian Writers: The Works of the Fathers in Translation." Volume I of the present work contains, in addition to St. Jerome's testimonies on Arnobius and the author's Introduction, three books of Arnobius: Book I, on various pagan charges against Christianity; Book II, on the method and results of the ancient philosophies; Book III, on the anthropomorphic conception of the pagan gods. Volume II contains the remaining four

books of Arnobius: Book IV, on pagan myths and various features of the pagan cults; Book V, on the two famous myths of Jupiter Elicius and of Attis and on the Greek mysteries; Book VI, on the special features of pagan worship, the temples and images; Book VII, on sacrifices and ceremonials. The Introduction in Volume I contains valuable information on such topics as the name of Arnobius, his birthplace, the title of his work, the date of its composition, Arnobius' conversion, and the relations between Lactantius and Arnobius.

Arnobius' work, which is both an apology for Christianity and a polemical attack on heathenism and its practices, is difficult to translate. His doctrine concerning God, the world, and the human soul is not always correctly expressed, and there are errors in his Christology. Hence serious problems face the translator when he tries to convey the ideas contained in such important technical words as *numen*, *deus*, *divus*, *divinus*, *daemones*, *sacramenta*, *religio*, *impius*, and *virtus*. The indiscriminate use of "God" for *numen*, *deus*, *divus*, and *divinus*, and the constant translation of *daemones* by "demons" are convenient procedures, but in my opinion these translations do not always convey the intended meaning of the original. In translating and interpreting Arnobius, the translator must also keep in mind that this early apologist was a professor of rhetoric, and that his declamatory pathos and affected and involved

phraseology can lead to serious misrepresentations. Professor McCracken has been careful enough to distinguish rhetorical bombast from sober fact, but he does succumb at times to the contagious enticement of Arnobius' rhetorical power, with the unhappy result that the English version becomes stiff and artificial.

The "modern" in McCracken's translation is represented by such needless and unsuitable colloquialisms as "cutting-off of" (I, 77), "guzzled the . . . cups" (II, 411), "hitch in the performance" (II, 508), and "small fry" (I, 185).

A final observation: The two thousand footnotes and references, technical for the most part and sometimes nugatory, can easily become a source of irritation, even in a scholarly monograph, because of their bulk and the fact that they interrupt the continuity of the translation. But for the benefit of the average layman or student who will read the translation many of the oft-repeated mythological references could profitably have been omitted in favor of occasional notes on the questions which Arnobius raises when he discusses such natural phenomena as the cause of rain, the size of stars, the composition of the moon, its reflected light, and the like.

In spite of these shortcomings, Professor McCracken's carefully prepared translation is an important and valuable contribution to the series of Ancient Christian Writers. The undertaking was gigantic; the results as a whole justify the undertaking.

JOHN N. HRITZU

UNIVERSITY OF NOTRE DAME

The Symbolism of the House Door in Classical Poetry.

By ELIZABETH HAZELTON HAIGHT. New York: Longmans, Green and Co., 1950. Pp. xi, 158. \$3.00.

Miss Haight shows the long-continued use of the symbolism of the door by giving examples from both the early period of the Babylonian Gilgamesh epic and the Bible, and from such modern poets as Eliot and Auden. Her main emphasis, however, is on drama, as represented by the Greek tragedians and Aristophanes and Plautus, and on pastoral, elegiac, and lyric poetry, as represented by Theocritus, the *Greek Anthology*, and the Latin poets. She ends with a brief account of the door in classical art.

In discussing the functional use of the door in drama Miss Haight considers the door in each case as part of the stage-setting, and lists impressive entrances and exits. She also shows how the door, either open or closed, is used symbolically: for example, as "the entrance to hospitality, the open sesame to love, the closure for murder." The door may be "the invisible

door of Death" as in *Oedipus at Colonus*, or the door of Pluto "open to restore a great playwright to a world that needed him" in the *Frogs*. In Plautus the door has a special structural value because of the many entrances and exits required by the intrigue. Especially striking here are the passages in which a door is directly addressed as a person.

In Theocritus the serenade of the *exclusus amator* and the epithalamium before the door become important literary motifs. The theme of the lover outside the closed door is used in several poems of the *Greek Anthology*; the symbolism of the door of death is frequent in the sepulchral epigrams. The Latin lyric and elegiac poets take over these motifs of the door, and use them in a variety of ways.

There are notes giving references to the classical passages cited, and also to numerous modern works. The book is attractive in format, rich in illustrative material, and written with the author's well-known charm of style.

HELEN H. LAW

WELLESLEY COLLEGE

Xénophon, Économique. Edited and translated by PIERRE CHANTRAINE. ("Collection des Universités de France.") Paris, "Les Belles Lettres," 1949. Pp. 121.

The present reviewer is happy to observe the appearance of Xenophon's *Oeconomicus* in the excellent Budé series. Today, in America, this Socratic dialogue, for as such it must be classed, is seldom, if ever, read. Unfortunately, it has survived as a separate work; if it had come down to us as the fifth book of the *Memorabilia*, as well it might, it would perhaps have attracted a few more readers. Indeed, it does not reflect the historical Socrates, nor does the philosophical element bulk large; nevertheless, we do get here in particular a fine description of Xenophon's estate at Scillus, and in general of the advanced farming methods known in the fourth century B.C.

The Introduction contains no startling information. It deals with such matters as style, country life, and the appearance of Isomachus and his good wife in the *Oeconomicus*. Also, the text tradition is set forth with considerable care and clarity.

The translation is in every sense adequate. Of course, it is difficult to translate satisfactorily from a highly inflected language, such as Greek, into a tongue which is so barren of inflections as is modern French. In view of these limitations, it cannot be said that M. Chantraine has in every instance been able to preserve both the spirit and the letter of the original. But he has done surprisingly well.

A goodly number of notes appears at the bottom of each page of French, and a generous critical apparatus accompanies each page of Greek. In the constitution of the text, the editor is on the conservative side.

ALFRED P. DORJAHN

NORTHWESTERN UNIVERSITY

Leave Your Language Alone! By ROBERT A. HALL, JR. Ithaca: Linguistica, 1950. Pp. xi, 254. \$3.00.

Hall's book, the preliminary edition of which was reviewed earlier (*CW*, XLII [1948-49], 248-50), is now available in a somewhat revised form and in attractive print. Maps to illustrate sample problems in linguistic geography have been added. It should be said again that this little work is one of the soundest and best-written popularizations of linguistics.

HENRY M. HOENIGSWALD

UNIVERSITY OF PENNSYLVANIA

NOTES AND NEWS

This department deals with events of interest to classicists; the contribution of pertinent items is welcomed. Also welcome are items for the section of *Personalia*, which deals with appointments, promotions, fellowships, and other professionally significant activities of our colleagues in high schools, colleges, and universities.

The **Classical Association of the Atlantic States** will hold its Autumn Meeting on November 25, 1950 in Atlantic City. The announcement of the meeting appears at the center fold of this issue.

The **American Philological Association** will hold its Annual Meeting at the Royal York Hotel, Toronto, Ontario, on December 27, 28, and 29, 1950, in conjunction with the General Meeting of the **Archaeological Institute of America**.

The **New York Classical Club** concluded the celebration of its Fiftieth Anniversary Year with a luncheon at the Waldorf-Astoria Hotel, New York City, on May 20, 1950. Distributed at the luncheon was an attractive forty-page booklet containing a history of the Club's half-century, prepared by Professor E. Adelaide Hahn of Hunter College. Of special interest to readers of *CW* is the account of the Club's *Latin Leaflet* (1900-07), which was transferred in 1907 to the Classical Association of the Atlantic States and became *THE CLASSICAL WEEKLY*. Any library wishing a copy of the booklet may obtain it without charge by writing to the Club's Secretary-Treasurer, Mr. Stanislaus Akielaszek, 845 Longfellow Avenue, New York 59, N. Y.

The Classics Department of Washington Square College, New York University, held its sixteenth annual **Baird Memorial Latin Contest** on April 1, 1950. More than 600 students, representing 137 schools, participated. Gold medals for highest individual scores were won by Stella Bialecki of the Jonathan Dayton Regional High School, Springfield, N. J., and Stanley Appelbaum, of New Utrecht High School, Brooklyn, N. Y.; team awards went to students representing Regis High School and the Riverdale Country School, both of New York City.

The Foreign Language Teachers (Western Zone) of the **New York State Teachers Association** held their annual convention at the University of Buffalo on October 27 and 28, 1950.

PERSONALIA

Professor **Berthe M. Marti** of Bryn Mawr College, Miss **Helen E. Russell**, graduate student at the same institution, and Mr. **Paul Pascal**, graduate student at the University of North Carolina, received the American Academy at Rome's prize fellowships in classical studies for 1950-51.

Mr. **Richard W. Carr**, of the Glen Ridge, N. J., High School, was awarded the Rome Scholarship Award of the New Jersey Classical Association for the summer of 1950; a similar scholarship was awarded by the Classical Association of New England to Mr. **Whitney Blair**, of the Hebron Academy, Hebron, Maine.

Professor **Joseph Pearl**, Chairman of the Department of Classical Languages at Brooklyn College, New York, has been appointed Acting Dean of Faculty at that institution. Professor Pearl retains his department chairmanship.

At the end of the previous academic year Professor **William T. Semple** retired as head of the Department of Classics at the University of Cincinnati. He is succeeded by Professor **Carl W. Blegen**.

BOOKS RECEIVED

Here are listed all books received by *THE CLASSICAL WEEKLY* the subjects of which are deemed to fall within the *WEEKLY*'s scope. Listing here neither precludes nor assures a subsequent review. Books received will not be returned, whether or not they are listed or reviewed.

BENNER, ALLEN ROGERS, and FOBES, FRANCIS H. (trans.). *The Letters of Alciphron, Aelian and Philostratus*. ("Loeb Classical Library." No. 383.) Cambridge, Mass.: Harvard University Press, 1949. Pp. xi, 588. \$3.00.

- BITTNER, HERBERT, and NASH, ERNEST (eds.). *Rome*. With an Introduction by GIUSEPPE PREZZOLINI. Chicago: Regnery, 1950. Pp. 62; 128 plates. \$6.50.
- BONNER, S. F. *The Education of a Roman: A Lecture for Schools*. Liverpool: University Press, 1950. Pp. 24. 2s. 6d.
- BONNER, S. F. *Roman Declamation in the Late Republic and Early Empire*. Liverpool: University Press, 1949. Pp. viii, 183. 12s. 6d.
- BOUVET, A. (ed. and trans.). *César, Guerre d'Afrique*. ("Collection des Universités de France.") Paris: "Les Belles Lettres," 1949. Pp. li, 129; 2 maps.
- BOX, HUBERT S. *The Principles of Canon Law*. With a Foreword by R. C. MORTIMER. London: Oxford University Press, 1949. Pp. vii, 76. \$1.50.
- BURY, R. G. (trans.). *Sextus Empiricus IV: Against the Professors*. ("Loeb Classical Library," No. 382.) Cambridge, Mass.: Harvard University Press, 1949. Pp. vii, 409. \$3.00.
- BUSCHOR, ERNST. *Das hellenistische Bildnis*. Munich: Biederstein, 1949. Pp. 71; 16 plates.
- BUTLER, H. E. (ed. and trans.). *The Close of the Second Punic War: Being Livy, Books XXIX and XXX, Partly in the Original and Partly in Translation*. Oxford: Clarendon Press, 1949. Pp. 182. \$1.00.
- CAMPBELL, A. Y. (ed.). *Euripides, Helena*. Liverpool: University Press, 1950. Pp. xviii, 172. 12s. 6d.
- CHASE, D. P. (trans.). *The Ethics of Aristotle*. With an Introduction by J. A. SMITH. ("Everyman's Library," No. 547A.) New York: Dutton, 1950. Pp. xxxiii, 310. \$1.25.
- CURTIUS, ERNST ROBERT. *Europäische Literatur und lateinisches Mittelalter*. Bern: Francke, 1948. Pp. 601. S. Fr. 44.
- CURTIUS, LUDWIG. *Rome: An Illustrated Selective Guide to All Important Art Treasures in Rome and Its Environs*. New York: Pantheon, 1950. Pp. 185; 1 map. \$1.95.
- DIEHL, ERNESTUS (ed.). *Anthologia Lyrica Graeca*. Fasc. I, "Poetae Elegiaci." 3rd ed.; Leipzig: Teubner, 1949. Pp. iv, 144. \$2.40.
- DÖLGER, FRANZ. *Die byzantinische Dichtung in der Reinsprache*. ("Handbuch der griechischen und lateinischen Philologie.") Berlin: Wissenschaftliche Verlagsgesellschaft, 1948. Pp. 46.
- DUNLOP, J. E. (ed.). *Vergil's Aeneid, Book II*. ("Alpha Classics.") London: Bell, 1949. Pp. viii, 128; 10 plates. 3s.
- EHRENBERG, VICTOR, and JONES, A. H. M. (eds.). *Documents Illustrating the Reigns of Augustus and Tiberius*. Oxford: Clarendon Press, 1949. Pp. viii, 159. \$2.50.
- FARRINGTON, BENJAMIN. *Greek Science*. 2 vols. ("Pelican Books," Nos. A142, A192.) Harmondsworth, Middlesex: Penguin Books, 1944-49. Pp. 154; 181. 1s. 6d. each.
- GOLDMAN, HETTY (ed.). *Excavations at Gözli Kule, Tarsus*. Vol. I, "The Hellenistic and Roman Periods." Princeton, N. J.: Princeton University Press, 1950. Pp. vii, 420; 276 plates, 9 plans. (Text and illustrations bound separately.) \$36.00.
- GOLDSCHMIDT, VICTOR. *La religion de Platon*. ("Mythes et Religions," No. 25.) Paris: Presses Universitaires de France, 1949. Pp. xxi, 158. Fr. 200.
- GRANDSAIGNES D'HAUTERIVE, R. *Dictionnaire des racines des langues européennes*. Paris: Larousse, 1949. Pp. xiv, 356.
- GRÜNWALD, MICHAEL (trans.). *Die Anfänge der abendländischen Philosophie: Fragmente und Lehrberichte der Vorsokratiker*. With an Introduction by ERNST HOWALD. ("Die Bibliothek der Alten Welt," Griechische Reihe.) Zürich: Artemis-Verlag, 1949. Pp. xxviii, 266. S. Fr. 13.80.
- HÖISTAD, RAGNAR. *Cynic Hero and Cynic King: Studies in the Cynic Conception of Man*. (Dissertation, Uppsala.) Lund: Blom, 1948. Pp. 234. Sw. Cr. 10.
- HOLZNER, JOSEF. *Rings um Paulus: Blicke in die Umwelt und Innenwelt des Apostels*. Munich: Schnell und Steiner, 1947. Pp. 284. DM 9.60.
- HOURS-MIÉDAN, MADELEINE. *Carthage*. (Collection "Que sais-je?," No. 340.) Paris: Presses Universitaires de France, 1949. Pp. 120.
- KIRCHNER, JOHANNES (ed.). *Imagines Inscriptionum Atticarum: Ein Bilderatlas epigraphischer Denkmäler Attikas*. 2d ed., revised by GÜNTHER KLAFFENBACH; Berlin: Mann, 1948. Pp. 34; 54 plates. DM 48.
- KNIGHT, W. F. JACKSON. *St. Augustine's De Musica: A Synopsis*. London: Orthological Institute, n. d. Pp. 125. 12s. 6d.
- KNIGHT, W. F. JACKSON (ed.). *Vergil: Selections from the Eclogues, Georgics, and Aeneid*. ("The Roman World Series.") London: Allen and Unwin, 1949. Pp. 112. \$0.80.
- KORNEMANN, ERNST. *Weltgeschichte des Mittelmeerraumes*. Edited by HERMANN BENGTSOHN. 2 vols. Munich: Biederstein, 1948-49. Pp. xvi, 509; viii, 563. DM 60.
- LEE, R. W. *An Historical Conspectus of Roman Law, 753 B.C. to A.D. 1948: For the Use of Students*. London: Sweet and Maxwell, 1948. Pp. iii, 44. 2s. 6d.
- MAGNIEN, VICTOR. *Grammaire comparée du grec et du latin: Morphologie: Verbe, mots invariables*. Part 5: "Le verbe"; Part 6: "Les mots invariables." Paris: Bordas, 1948. Pp. 273-640.
- MONIER, RAYMOND. *Vocabulaire de droit romain*. 4th ed.; Paris: Domat Montchrestien, 1948. Pp. 319; 4 tables.
- NUNN, REV. H. P. V. *A Short Syntax of Attic Greek*. Cambridge: Heffer, 1948. Pp. vii, 176. 4s. 6d.

COLLEGE LATIN SERIES

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BOOKS RECEIVED

[Continued from p. 12]

- OHNSORGE, WERNER. *Das Zweikaiserproblem im früheren Mittelalter: Die Bedeutung des byzantinischen Reiches für die Entwicklung der Staatsidee in Europa*. Hildesheim: Lax, 1947. Pp. 143. DM 6.
- O'LEARY, DE LACY. *How Greek Science Passed to the Arabs*. London: Routledge and Kegan Paul, 1949. Pp. vi, 196. 15s.
- PETERICH, ECKART. *Kleine Mythologie: Die Götter und Helden der Griechen*. 5th ed.; Freiburg im Breisgau: Badischer Verlag, 1949. Pp. 155; 2 maps.
- REINHARDT, KARL. *Aischylos als Regisseur und Theologe*. ("Sammlung Ueberlieferung und Auftrag," Reihe "Schriften," No. 6.) Bern: Francke, 1949. Pp. 168. S. Fr. 9.60.
- ROSE, H. J. *Ancient Greek Religion*. ("World Religions.") London: Hutchinson's University Library, 1950. Pp. 160. \$1.60.
- ROSE, H. J. *Ancient Roman Religion*. ("World Religions.") London: Hutchinson's University Library, 1950. Pp. 164. \$1.60.
- SCHUHL, PIERRE-MAXIME. *Essai sur la formation de la pensée grecque: Introduction historique à une étude de la philosophie platonicienne*. ("Bibliothèque de Philosophie Contemporaine.") 2d ed.; Paris: Presses Universitaires de France, 1949. Pp. xxiii, 482. Fr. 760.
- SCHUMACEER, WOLFGANG (trans.). *Mächtiger als das Schicksal: Ein Brevier*. ("Sammlung Dieterich," No. 53.) Wiesbaden: Dieterich, 1949. Pp. xlix, 256. DM 6.50.
- SENCOURT, ROBERT. *Saint Paul: Envoy of Grace*. ("Great Writers of the World.") New York: Sheed and Ward, 1948. Pp. xii, 378.
- WEINREICH, OTTO (trans.). *Römische Satiren: Ennius, Lucilius, Varro, Horaz, Persius, Juvenal, Seneca, Petronius*. ("Die Bibliothek der Alten Welt," Römische Reihe.) Zürich: Artemis-Verlag, 1949. Pp. civ, 431. S. Fr. 16.80.
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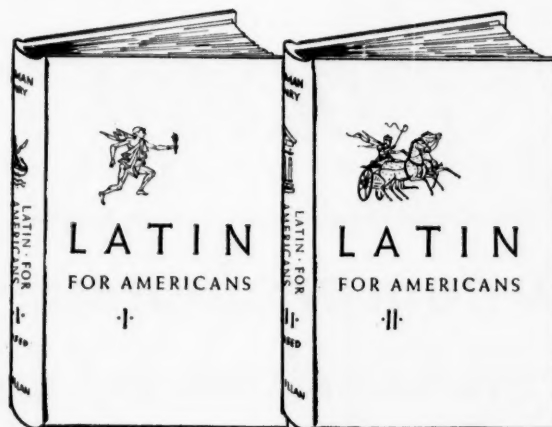
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